Vox populi, expressed in XVIII.

MOTIONS

TO THIS PRESENT *PARLIAMENT*,

FOR REFORMING THE CHURCH OF ENGLAND.

Most taken out of *Frenæus Philadelphus*, and others.

Printed in the Yeare 1641.

MOTIONS

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MOTIONS FOR REFORMING the Church of *England*, in this preſent Parliament.

I. THat ſince the firſt Reformation in King *Edwards* dayes, was rather of the Doctrine, then of the Diſcipline, and of the Rites that were palpably groſſe, which yet were retained, with a purpoſe they ſhould be removed afterwards, and for to unloſe by degrees, the faſt holds to the Romiſh Church: now ſince every Proteſtant is well informed of the change made in Religion, that whatſoever in Religion is Popiſh, or tending to the diſturbing of the peace of the Church, and maintaining of Hereticall doctrines, be redreſſed.

II. That in that great worke of Reformation which is of moment and conſequence, far beyond the ſetling of civill affaires, there be appointed by both the Houſes, a Committee or convocation

and meeting of 40. or 50. Engliſh Divines, men that were not of the late Convocation, and ſuch as be unpartiall, learned, and uncorrupt in their lives and Doctrine, ſuch as Dr. *Uſher* Arch. B. of *Armach*, Dr. *Prideaux*, Dr. *Twiſſe*, and the like, with 10. *Scots* Divines, to which be called 8. *Forrain* Divines of the moſt Learned and famous; ſuch as *Rivetus*, *Primroſe*, *Moulin*, and the like, who may treat and agree upon a ſetled platforme of Church-government, ſutable to the Monarchy of great *Britain* wch ought to be ratified, & enacted by Parliament.

III. That the Churches Diſcipline being eſtabliſhed, a Nationall *Synod* be convocated, that may frame a Confeſſion of faith, and reforme, if need be, the *Engliſh Liturgie*, that without exceptions it be received all over the *Kings Dominions*, to which *Synod* may be called a competent number of *Forraine* Divines. However, ſince ſo many have been ſo earneſt of late, to be in charity with the Roman Church, that they have beene uncharitable to the Reformed Churches: Let Canons be made in the *Synode*, and an Act of Parliament for union with other Proteſtant Churches in matter of Doctrine: and all the fire-brands of theſe late innovations in the Church, that have made us a laughing ſtocke to the neighbour Churches, be ſharply cenſured, if not cut off as banes of the Church, eſpecially the firſt raiſers of Altars, ſuch as *Heylin*, *Pocklington*, and the like.

IIII. That the pleaſure of our late Soveraigne *King James* of bleſſed Memory, bee executed, who ſent his Divines to the *Synode* of *Dort*, that the

the Church of *England* afterwards ſhould bee bound by the deciſions made there, and that Canons be made conformable to the determination of our Divines in that *Synod*.

V. That if Biſhops be retained, as it is to bee fear'd, there be no more ſuch diſtance between a Biſhop and an ordinary Miniſter; and that Biſhops be no more called Lords, and that they be enjoyned to preach diligently, as is the duty of their place and office.

VI. That if ſome of them ſit in Parliament, it be upon Wool-Sacks, and have no more priviledges by their office and places then the Judges, the Lord Keeper and Treaſurer: And that a certaine number of Deputies from the Nationall *Synod*, whether Biſhops or other, be aſſiſting both in the higher Houſe and lower Houſe, for delivering their advices upon any clauſes of Acts, that may entrench upon the Churches priviledges, or are contrary to Doctrine or good manners.

VII. That the principall defect of our Diſcipline, and the ſpring of all errours in Doctrine and practice, which is the want of *Synods*, be mended, and hereafter all Viſitations of Biſhops be *Synods*, as by right they ought to be, and according to the ancient Conſtitution, as it appeareth by the *Synodalls* wch Miniſters pay in every Viſitation, and that at *Synods* all Pariſh Miniſters be ſitting and covered, and have their voyce in the diſcuſſing of the affaires of the Dioceſſe, and making orders which may not afterwards be altered by the Biſhop, but onely by the Nationall or Metropoliticall *Synod*,

which

which for the publike Union, is to be kept once every two yeares, neither was ever the Church of late without *Synods*, but in *England*.

VIII. That the Bishop be censurable by the *Synod*, whether it be Provinciall or Nationall.

IX. That another course be taken for maintaining Ministers and Bishops, then that of Tythes, which still cause suits betweene the Minister and the Parishioners, the Patron and incumbent, keep the Minister from his Church, while he followes suits in *London*, and bring the holy Ministry in to obloquy and contempt. But an honourable competent proportion be appointed for the maintenance of each Parishes Ministers by the Parishioners, and rated by the Parliament or Synod, and that the distinction of Deane, Arch-deacon, Parson, Curat, Vicar, and Reader be taken away, but let them be coequalls, and more or lesse in number in one Parish, according to the greatnesse or wealth of the Parish.

X. That as Bishops in height of Jurisdiction and place, by act are to be shortned, so an act bee made that from henceforth, all ordinary Ministers, which are too much vilified, shall have more respect and honour then heretofore was given unto them, and that the Ministers sonnes be preferred to the fellowships of Colledges.

XI. That the power of the Ecclesiasticall *Keyes*, such as belongs to Bishops and Ministers, be restored unto them, according to the ancient constitutions of the Primitive Churches; and that there be no censure past upon the Clergy or people from

Synod,

Synod, Biſhop or Presbyterie, but ſuch as is Spirituall, and that the uſuall penalties of impriſonment and fine be rendered again to the right owner *viz.* to the civill Magiſtrate, and the abuſe of excommunication, and the Oath *Ex officio* aboliſhed.

XII. That the Clergie of the Dioceſſe ſhall chooſe their owne Biſhops, or preſent to the Kings Majeſty two, who may chooſe of them whom he pleaſeth: and that every Pariſh be Patron of its Pariſh, and have the preſentation of as many Miniſters, as the Flocke requireth, to the Synod or Biſhop.

XIII. That inſtead of Chancellors, Officers, Apparitours, Regiſters, and ſuch like Graſhoppers, there be ſome Lay-elders, that may ſit in Provinciall Synods, and have their voyce in matters of Diſcipline and Church-governement, and that in Nationall Synods, there be ſome Lay-men likewiſe appointed by the Parliament.

XIV. That a better courſe be taken for providing for the poore, and that both Miniſters and Chiefe of the Pariſh ſhall over-ſee, how Church Wardens doe diſpoſe of the Church-Treaſury, and that they be not permitted under crime of Sacriledge to ſpend it upon themſelves, and that every month they give an account of whatſoever is received and laid out.

XV. That the griping of Church-duties and buriall-coſts, exacted oftner more rigorouſly of the poore then the rich, be reſtrained, and that the Miniſter be content with his yearely Salary, performing

morning all the branches of his calling, as baptizing, burying, visiting the sicke without any further recompence, but such as is tendered to him.

XVI. That hereafter none be cited by the Synod, Presbitery, or Spirituall court without the knowledge of the Parish-Minister, who ought to present the delinquent, and have his voyce in the censure.

XVII. That it be no more in the power of Bishops to impose what they please upon the Clergy with such rigorous penalties, as they have lately used for the oath of the sixth Canon.

XVIII. That the Fountains of Learning, *Cambridge* and *Oxford*, be purged from superstitious Rites and Popish doctrines, and Orthodoxe Readers be provided.

FINIS.